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## THE WEST INDIES (Eastern Province).

### THE TRANSFER OF THE DANISH WEST INDIA ISLANDS TO THE UNITED STATES.

[From the *St. Thomas Bulletin* of April 2nd, 1917.]

#### 1. In St. Thomas.

**T**HE long-expected has happened. The Transfer of the Danish West Indies to the United States has been effected. Time fulfilleth all things.

The ceremony took place on Saturday afternoon (March 31st) in the presence of a multitude of people who crowded every spot wherefrom a view could be obtained.

The hour fixed was 4 o'clock, and the place was the Saluting Battery. Perfect weather favoured the ceremony, which was most imposing and impressive. All the effect that military glamour lends to such an occasion was produced, and the solemnity of the occasion was unmistakably demonstrated by the most perfect order and behaviour throughout the proceedings.

Though there was the shortest possible notice given

for effecting arrangements, every detail of the program was carried through faultlessly. Not a hitch was perceived. It was sad, but grand.

There was full naval, military, and civil representation, the Police Corps, Fire Brigade, Officials, Consuls, Clergy, and specially invited guests being within the enclosure where stood the guards of honour from the U.S.S. *Hancock* and H.M.S. *Valkyrien*.

Shortly before the hour fixed, three sailors, each with an American flag rolled up, passed in. A murmuring buzz went through the crowd on seeing the emblem which in a short while would change their nationality.

Soon after, the two Governors appeared. Passing in front of the guards the distinguished representatives advanced along the line of gentlemen, to whom the new Governor was introduced. He shook hands with each, repeating the civility after the function was over.

An interval followed while the Representatives in presence of witnesses read and signed the Protocol of the Transfer. As the moments passed, anxiousness became tense, increasing with palpitating impatience as they left the room.

The supreme moment had come. With a graceful sweep Governor Konow drew his sword from the scabbard, and facing Governor Pollock, who did the same, in clear tones announced that by order of King Christian the Tenth he delivered the Danish West Indian Islands to the United States of America.

As the last words fell from his lips, and amid the boom of guns, the Danish flag was lowered. It slid down slowly and waved gracefully until it went out of view, watched with mingled sentiments of gladness and sorrow—a scene of profound but touching beauty, one that moved stout hearts and faint hearts to tears which could not be restrained, and which none were ashamed to shed—a spectacle never to be witnessed again, and never to be forgotten. It descended at 12 minutes to 5.

There are thoughts and feelings which no pen, however gifted, can adequately describe. Of such a nature were those which this transcendent event evoked as the old standard was removed.

Governor Pollock having taken the islands into custody on behalf of the United States, he announced the same in a clear voice, and expressed the hope that the people of the islands would have no cause to regret the change.

At 7 minutes to 5, amid the same deep silence and the combined salutes, the American flag was hoisted, its bright



stripes gleaming in the sunlight—a joy to those who long wished to see it there, and the hope of all who are called upon to pay it allegiance.

An appropriate Prayer by Bishop Greider, of the Moravian Church, followed by the reading by the Governor of the President's Proclamation to the People, and the pronouncing of the Benediction by the Protestant Bishop Collymore, of Porto Rico, brought the great ceremony to a close.

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## 2. In St. Croix.

ST. CROIX, Mch. 31.—At 4 p.m. to-day this island was transferred to the U.S. A detachment of gendarmerie, under the command of Capt. Fuglede, and a detachment of marines from the U.S.S. *Olympia*, were drawn up on the King's Wharf. In the presence of Commander Birell, of the U.S.S. *Olympia*, and about 3,000 people, consisting of the officials, members of the Colonial Council, and others, His Honour Govt. Secretary Jacobsen said that at the request of His Excellency Governor Konow he announced that the island was now transferred to the United States of America, and that the Dannebrog would be taken down from the fort and all public buildings. At that moment the Danish flag was taken down, while the industrial band played the Danish National Anthem. The United States flag was then hoisted at the fort, and the band played the Star Spangled Banner.

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## Effecting The Transfer.

At four o'clock to-day the flag of the Republic of the United States of America was raised from the staff over the Battery at the Fort simultaneously with the lowering of the national colours of the Kingdom of Denmark.

Throngs of people witnessed the imposing ceremony.

From that moment St. Thomas, St. Croix, and St. John (St. Jan) became incorporated into the great American Commonwealth.

The act—the importance of which cannot be exaggerated nor its meaning overvalued—marks the end of one rule and the beginning of another, the passing of what was and the coming of what is. It consigns to the eternal past a Government with a career worthy of every tender remembrance, and ushers in in its stead one of equal merit and renown. Here worth changes places, virtue replacing virtue, and a democracy represented by a King being replaced by a democracy represented by a First Citizen.



Every change, great or small, has its purpose, even as every shift of the wind has its effect. And so in this vast transition, and at this particular epoch, it would seem but natural to give a thought to present uncertainties and, especially, to future possibilities. That the change has brought with it loss in this or that direction, and the overturning by and by of many well-established rules and customs, is a matter of course. That their effacement will be sharply felt is also a matter of course. It may even be conceded that, taken as a whole, the change, argued from a certain viewpoint, and restricted within certain limits, does mean loss. But even so, are there not reasons for believing that the change has also undoubted promise, in a general sense, of gain? And may the gain not equal and exceed the loss? That is our belief. Even if dubious at the start, it will be beyond question eventually.

It is this conviction, His Majesty tells us in his Farewell Letter, which led him to favour the cession. And it is a similar faith in the future of the Islands under the new dominion that moved the majority to urge the separation. If success is in store, if annexation means salvation in a material sense, then the great, the sad, the historic event of to-day, with all its transient emotion and deep reflections, will give no cause for regret. We say emotion, because, though desired, anticipated, and at last obtained, now at the supreme moment when the exalting of the new standard displaced the old, there could have been but few having the patriot's true feelings that did not smart at the sight. Preparedness for and submission to the inevitable may have to some extent caused callousness, but the sting, nevertheless, if only momentary, must have been there. For it not to be so would have been unnatural.

The replacing of the one sovereignty by the other, as effected by the solemn act which has made this date most memorable in local annals, is the Amen to a wish long desired, a hope long deferred. But it has come at last. Many have gone to their graves within the past half century disappointed at not seeing the realization of their burning desire. Their children's children, too, learned to long for it, until the wish to be American seemed, as it were, to hang like a picture on the wall, kept always in view and ever in mind. Now in place of the imaginary appears the reality. The vision becomes a verity. And the once hopeless and downcast may now feel happy, their optimism leading others, less hopeful perhaps, to find inspiration in their unbounded confidence.

As there is a limit and an end to all things, so has "the Sale" reached its end. The ensign that has proudly waved



over this part of Denmark-across-the-sea has now descended—removed for ever. But it has come down because it was the will of the people that it should make way for another for which there was always more sympathy, and from which is expected a large measure of advancement not possible otherwise. Another emblem of nationality—that to which we shall transfer our allegiance—has taken its place. Both are noble, illustrious insignia of brave peoples. In saying farewell to the valiant red-and-white cross, we enwrap in its graceful folds our affection and best wishes. And to the starry banner, broken to the breeze at a time when the grim spectre of war seems to hover over us, we bid loyally the heartiest welcome, in the full faith and hope that it will stand here, as it has ever stood, for all that is best in free government and human progress.

[Editorial in *St. Thomæ Titende*, March 31st, 1917.]



## WEST INDIES (Jamaica).

### REPORT FOR THE YEAR 1916.

**I**T is somewhat difficult to give a satisfactory report of the affairs of this Province for the year under review, as for the major portion of that period the writer was incapacitated by illness which necessitated a visit of six months' duration to the United States. The reports of the pastors of the congregations have been very carefully prepared, with a view to give me as complete information as possible, and I think, therefore, that I have a fair grasp of the situation.

#### *Temporal Affairs.*

In regard to temporal matters, it is difficult to speak with precision. The situation has been anomalous. There has been a great deal of money in circulation, and large purchases of logwood and sugar were made; but, except in so far as the wages of those who chipped the logwood was concerned, money did not, apparently, trickle down to the labouring classes, who form the bulk of our membership. There has been little call for skilled labour. In the



towns there has undoubtedly been experienced much hardship, and the price of food has been high; but in the country parts, while money was scarce, during the first half of the year at least, the seasons were very propitious and crops thrived. The hurricane of August was a severe one, following that of the previous year. It differed from most hurricanes, in that it struck the Island generally, and all parts suffered severely. The parishes of Manchester and St. Elizabeth were particularly hard hit, and Lititz, Bethabara, and Fulneck were badly damaged. At Carmel, the temporary building was unroofed and at Eden the vestry was destroyed. School-houses at Lititz, Fulneck, and Carmel were wrecked, and many of our other buildings were damaged. Some amount of assistance from America was received, but up to date no response has been received to our appeals to Britain,\* probably on account of the war. We will probably receive some help from the Government in the erection of the school-houses, but at the time of writing nothing has as yet been given. It is a serious position to find ourselves confronted with, for we have no funds at our disposal. The people are showing a willingness to help themselves, but such assistance must first go towards the restoration of the churches and parsonages.

In spite of these untoward conditions, the people have shown themselves willing and loyal, and, although the official figures of the Treasurer are not before me, I think they will justify the statement that the receipts for all purposes are not much, if at all, lower than those of the previous years. Like the rest of the world, we are going through a time of stress, but we differ from some parts in that there have been no highly-paid public works carried out, and the resources of the Colony are purely agricultural; we possess neither mines, oil-wells, nor manufactories.

#### *Statistics*

The statistics for the year show a small, though not an alarming, decrease in membership. The actual loss in communicants is 59, for 35 of whom one congregation is alone responsible. The total loss in "Total in connection" is only 32. Upon the whole, I should say that we stand just about where we did at the close of 1915. While this is not satisfactory, it must be remembered that we are bound to keep our lists very clean, for financial reasons. There was an increase reported in 15 congregations. Altogether statistics, while they are useful and necessary, do not always give quite a correct representation of the facts. For instance, take my congregation. I was compelled to report a decrease

\*A few pounds have so far been received on behalf of the joint West Indian Hurricane Fund.—ED.



of six in communicants; but now, after seven weeks in the New Year, I could report an increase over last year, if returns were called for. When things settle down again to the normal, we may hope for considerable accessions.

*The Staff Needs Strengthening.*

It is right that I should point out once more that the staff of missionaries must soon be strengthened if we are to maintain our position, influence, and prestige. Within the last few years we have lost Br. Craig through death, Br. Harvey through retirement, Br. Bodfish through ill-health, and the health of the writer is very precarious; while most of the Foreign Agents at work in this field have attained the half-century mark, and some are nearly sixty. We have honestly striven, and not without success, to secure ministers from among our ranks, but even these are becoming depleted.

I have to record with much regret the departure of the wife of the minister at Moravia, Sr. Gertrude Morris, who, as the wife of one of our ministers, and before that as a highly-successful Day-school teacher, had performed excellent and lasting work. For the last six months of her life she suffered greatly.

JON. REINKE,  
*President of P.E.C.*

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**LABRADOR.**

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**EARLY LETTERS FROM OUR STATIONS.**

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Hopedale, January 4th, 1917.

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ALTHOUGH some four or five months will probably elapse before this letter reaches you, I feel sure you will be glad to get the earliest possible news from Labrador. I am happy to say that we have nothing of a very serious nature to report; on the other hand we have cause for much thankfulness for all the mercy and help which have been vouchsafed to us. We have been permitted to make a peaceful entry into the New Year, and our hearts rejoice that we have been given evidence that the God of peace is living and working among us by His Holy Spirit.



One of our members, a victim of measles and consumption, when on his death-bed at a distant fishing post, laid it on the heart of his step-father to deliver to me the following message: "Tell the missionary I am going home to my Saviour, for I know He has forgiven my sins. Tell him that for a time I hated him, because he spoke so plainly to me in the church. He seemed to be speaking to no one but me, and I several times thought I would not go to church any more. But now I know it did me good, for I have found Jesus my Saviour." One does not object to such hatred, when it is followed by such results.

This morning I visited one of our married members who is very sick, but she is really the happiest soul I have seen for some time. She has been ill since August and, as she could not attend the services, asked if I would lend her my sermons after I had preached them in the church, as she would like to read them. I was only too pleased to do this, and still more pleased when she informed me that one of them had laid hold of her and led her to see things in a different light. It was the difference between being "dead in sin" and "dead to sin." Well, this morning she was just exultant, and said she wanted to tell me once more before she died how happy she is. She would rather I heard it from her own lips than from the lips of others after she is gone. "I feel so light now," she said, "for I know Jesus has taken all my sins away and given me His own life, everlasting life."

That too is good news, and I pray that many more of our people may yet enter into the full assurance of salvation, for it makes all the difference in their lives.

We have had a long, comparatively mild, season since the *Harmony* left us early in November—somewhat similar to last year, nevertheless not very favourable to the seal hunters. The cold was just intense enough to form young ice (commonly called "slob") on the sea, and the frequent "in" winds kept this in the bays, making it impossible for boats and kajaks to put out. Shortly before Christmas seals were reported to be plentiful, and the hunters all hoped for one or two cold nights to solidify matters, in order that they could get out on the ice and kill a few seals. But, alas! the desired cold nights did not come in time, and the consequence was that the herds of seals left the bays and continued their migration to the south. So we have to report a poor catch of seals for Hopedale.

Furring has not proved a success either. Foxes seem to be fairly plentiful, but mice are so abundant that foxes find plenty to eat and so will not take the bait from the



traps. Competition is so keen, too, now-a-days that the various fur buyers all get a little but no one gets very much.

The general health of the Eskimoes has been good since the *Harmony* left, no more cases of measles having occurred. Br. Bohlmann, who has undertaken the doctoring here, has had one or two serious cases, but, with the exception of one who is still very ill, all have recovered.

During the year that has just closed twenty deaths occurred in the congregation. On making out the Statistics at the end of the year, I find we have a decrease of fifteen in the total membership. Part of this is, however, attributable to removals to other stations, though the number of deaths considerably exceeds the number of births. Of course, the epidemic of measles in the summer carried off a good many. That is, fortunately, an exceptional visitation; nevertheless it makes a gap which is very noticeable and which it is hard to fill.

I cannot close my letter without referring to the great pleasure we were able to provide for the children of the congregation again this Christmas. Our very kind friends in Perth, and others, provided us with such a large assortment of dolls, toys, scrap-books, &c., that we were able to allot two things to each child in the congregation, both resident and non-resident. The residents at the station of course have the greatest pleasure, as we hang the toys on the Christmas trees and distribute them when all are present. The non-residents receive their gifts as opportunity offers—those living fifty or sixty miles away from the station may not receive them till I make my winter trip towards the end of January. The toys and dolls are greatly valued, and the children here are full of curiosity and excitement as to whether Father Christmas will again visit us. Father Christmas has grown to be quite an institution in Hopedale, and would, I fear, be sorely missed if he discontinued his visits. This year he was a very affable old man, and showed himself very friendly towards the children as he moved about among them, giving each child a scrap-book, an apple, and a number of cards. We taught them all to say "Thank you" in English, and at the close of the meeting bid each one go and shake hands with him and say: "I wish you a merry Christmas." Father Christmas carried out his part so well that his identity was not discovered by some of the adults, and the children are of course quite in the dark on this point. One boy, however, recognised his staff, lantern, and cloak as being the same as last year, though the man was smaller than last year!



So our little world jogs on, and in our isolation we rejoice in the birth of Jesus and in His death for us.

W. W. PERRETT.

P.S.—I forget whether I thanked you for the nice consignment of balls, dolls, &c., which I received per last *Harmony*. In case I did not, I take this opportunity of doing so. They came in most handy on Xmas Eve and gave much pleasure.

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Makkovik, Jan. 11th, 1917.

We are having another late winter. November was very cold, so that the bays nearly froze over then. But December has brought us much milder weather. Since New Year it is colder, but very changeable, with frequent storms, so that we are still without ice. North of us it seems to have frozen over everywhere, but to the South only sheltered bays and bights are safe. This will mean delay in the arrival of the first winter's mail from Rigolet.


On the 26th of November we were surprised by the visit of another mailboat. At first we thought we could hardly believe our eyes; but in she came, covered all over with ice, for the weather happened to be cold just at that time, the mercury being nearly down to Zero. The boat came here straight from St. John's, and on her way back was only to call at Cartwright and Battle Harbour. She left again on the 27th, thereby robbing the *Harmony* of her record of being the last vessel on the Coast so far North.

As we had no ice for travelling, Christmas Day and New Year were rather quiet days, no outsiders being able to come here for the services. From the South, mostly overland, three commatics arrived for New Year. Still, we were over 50 persons in the Bight.

Since the measles have left us we have enjoyed good health in this congregation. The seal-fishery has been successful—at some places foxes and other fur-bearing animals are not plentiful, though somewhat more frequent than last winter.

B. LENZ.

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## ALASKA.

### REPORT OF QUINHAGAK FROM JUNE 1 TO DEC. 31, 1916.

**I**T has been a peculiar half-year of which this report relates. Many hopes and desires have not been realized, concerning the arrival of the goods, and the receiving of mail, and, also, in the matter of the weather. That has been disappointing in a very great measure. But, in spite of all disappointments, we have more reasons for gratitude, for we have been preserved in health and life, and the Lord's blessing has been with us in every way.

#### *Temporal Matters.*

We think it right to relate some of the unusual temporal conditions first. Let us begin with the weather. At the close of our last report we had almost Winter conditions. The flats were covered with heavy ice, so that Summer seemed to be far away. Our people could go in their kayaks beyond and between the ice, and had been successful. Perhaps it was on account of so much ice that they saw so many walruses; so many that, at times, they even dared not go out. Everywhere these monsters filled the water, many of them sleeping on the ice. About a dozen were secured by our men, which furnished the people with lots of meat. Very heavy tides lifted the ice in a remarkably short time, and crushed or carried it away. But even when the ice had disappeared, it remained cool, and it was more than two weeks later than other years before anything could be done in our small gardens.

Naturally everyone expected the ship to come soon after we had open water. This expectation was reasonable, because we had learned through the mail that a new ship would come with our goods, as early as possible. It seemed that the old time had passed, and that a new and better one was about to begin. Our goods were not only to be brought on a new ship, in good condition, but, if anything were damaged, it was to be made good then and there. The ship was to make several trips, and have good passenger accommodation, and was also to bring the mail; all these things were necessary and greatly desired by everyone here. On June 16 we could see a ship far out, and we went out



to see or hear what we could expect. It was the *Rubi*. She had no goods for us, nor any mail, but we heard that a new ship had sailed only a few days later than the *Rubi*, and ought to arrive any time. We got some potatoes and apples, and for these we were glad. Now we waited again, but it was a tiresome time.

At last, on July 18, we saw a steamer, which anchored, in the evening, not very far away. We were all glad, and ready to go out early in the morning, the ladies also wishing to go along. But it was not to be, for, before the tide allowed us to go out, the ship left and went on to the Kuskokwim. Br. Schwalbe and his crew left also, to get a load of wood from Bethel, for now we were sure that our goods must be aboard and would be landed on the way back. One week later our boats came back, not with the wood, but with part of our goods. We heard that the ship was disabled, and had to cruise under tow. This delay would not have been so bad; but, alas! much of the goods had been damaged. Our store provisions, fortunately, were received in good condition. Most of the material for the store, and our private goods, should have been landed when the boat returned, while all damaged goods were to be replaced on the second shipment. But when the ship came down we were very much disappointed, for they did not wait to let us receive our goods, nor did they land the school teacher in Good News Bay.

Our next hope was that they might return soon. And we continued hoping, until, on Oct. 15, the mail brought us the news that the ship had started on the second trip but had had to return, being unable to proceed, and as no other ship was available, no ship would come. This was certainly a great disappointment to us all. We are thankful, however, that all our Store provisions arrived, and so we will not be short of the necessities of life. We miss the mail; four sacks were not landed, among which were many packages we longed to have. Of the whereabouts of this mail we don't know anything to this day.

Much valuable time was lost through waiting, and just the best time for boating, when it is almost light enough at midnight to see. Now the boating had to be done when the nights were already longer and darker, and the weather more stormy. Br. Schwalbe and his crew have done much good work with the *Moravian* and skow. Two trips were made to Quigillingok from Bethel, two from Bethel to Akiatsuak with the material for the church there, two trips to Akiak with the material for the new hospital, and two trips from Renak to Eek, moving the school from the former to the latter place, besides four trips with both boats from



Quinhagak to Bethel and back, and two such trips with the *Moravian* only, and one with the *Moravian* from Bethel to Eek and back. On all these trips the Lord has held His protecting hand over all the boats, so that none came to harm. On most of these trips Br. Drebert has also been of great help. While waiting for the goods, he helped us here with many things which have to be done in Summer, and also helped Br. Schwalbe on the boats, until he returned to his station to begin his Winter's work.

Of Summer weather we have not seen much. For a time, the latter part of June and the first part of July, it was fairly warm, and we hoped it would continue, since we had had such a long, cold Winter and late Spring. But it was not to be. From the latter part of July till the end of October, when Winter set in, it was continually wet. In September we had only two days with sunshine, and even these were not completely without rain. What such a continual rainy season means here on the Tundra, nobody can understand who doesn't know the land. Through the village runs a narrow boardwalk; without that, it would at times be almost impossible to go through the village. In such a rainy season the land remains wet, turf and moss holding the moisture like a sponge; and without rubber boots or shoepacks, it is impossible to walk on the land.

We were thankful that we had the fair, warm weather just at the fishing season. The fish, although coming later than usual, were plentiful. Our people have been very diligent, and consequently have caught a very great amount. Early and late one could see the men come and unload and wash their kayaks to have them ready for another load; and the women splitting the fish, day by day, the children helping to hang them up. A great many dry fish they could sell to the Store, and still have a good supply for their own use.

The Winter has so far been a hard one. It turned cold rather suddenly at the end of October. At that time it was almost a blessing when all the deep mud suddenly became hard, and one could walk without fear of losing one's boots at every step. Since then we have had it continually cold, with much snow. At the beginning of December the thermometer showed 30 to 36 below zero, which is very much for here.

On account of the unfavourable weather, much outside work was more or less delayed; yet four nice, new houses were built, so that our village has now 19 native houses. The health, with the exception of some minor ailments, has been good, so that all could attend to their work. Our



harvest in the garden did not amount to much, and we heard also from Bethel and Akiak that it was much less there than in former years.

Our deer herd has been in good condition, but unfortunately one of our herders was drowned, in October, in the river. He left a wife and three children. The monthly mail by our carrier has come regularly, but we missed most of the second class mail, which consists of more reading matter. Consequently all are short of reading matter. We would not be human if we did not long for news in such a time, when such great things are happening as that terrible war. Now and then we hear a little, but that little may not be correct. We desire to hear of the end of this fearful struggle, that the great Christmas message may become true, throughout the world.

#### *Spiritual Conditions.*

Concerning the spiritual conditions, we can only report encouragement. The Sunday services were very well attended throughout the Summer. On many a Sunday the church was filled with our people and strangers, to the last seat. Our weekly services, which we began in October, have also been well attended. We are glad that our children came so faithfully to the meetings; in this way they are trained to be good church-goers. Many a time the men said that they were glad for all they heard, and that it really helped them. On Tuesday evenings our good helper Soan, with four other men, come, and together we go through the Sunday evening lesson (at which service anyone may take part), and this has always been a happy and a blessed time, in which we all can learn much in many ways. Christmas time has been an exceptionally joyful time, although it was very cold, and no good roads. The church was filled on Christmas Eve and Christmas Day at the services, as it perhaps never had been. Nine white men were also present. The children rendered many recitations beautifully, and their singing is enjoyable at all times. A native choir sang a native hymn very nicely.

One small boy died in July after a short illness, and one older woman, who had been weak for many years, left us suddenly in October. She was as a goodly fruit with a rough exterior; independent, working to the last minute, thankful for the smallest favour. It seemed to us as though she knew that her pilgrimage could not be much longer, for her face showed, since Spring, such a happy expression, and, where she could, she told others to be faithful and true to Christ. Surely such souls show the power of the Word of God among these people. At Eek River the people took down all the



logs from the large house that Br. Butzin had bought for a chapel, and moved them to the site selected for it in the village (it had stood some distance outside the village), and in Fall, when the people came together again, they built it up, and now use it for a church. All this was done under Br. Neck's directions, and all of free-will. This also shows their desire to be active Christians. It is a pity that they have no school. The material is there, but no building and no teacher. We hope the new year may bring the fulfilment of their wishes to have a school and a good teacher

#### *School.*

Here at Quinhagak the school is exceedingly well attended. -From the beginning, in September, the attendance was good. In former years some of the people, when going to their Fall hunting-places, usually took the children along. This year fewer people moved away, and those who went, if possible, left the children here. Therefore, the attendance has never been under thirty, and at present there are forty here. That all have remained fairly well through the wet Summer and Fall, is abundant reason for gratitude.

There are many temptations coming with the arrival of the white man, and it is of the greatest importance that our children should be well instructed, not only in mental, but also in spiritual knowledge, so that they may be able to walk as worthy Christians. Therefore, while there is a crying need for missionaries, the greatest need at present is for teachers, to teach and train our children. There are at present four schools in our district without Moravian teachers. The Government is only too willing to have Moravian teachers in these schools, if capable teachers could be found. Then there is the new station, Quigillingok, with 60 or more children; think of that! Are all those who are at home and able to teach so needed that none can be spared? Or is none willing to help to build the Lord's Kingdom here, where, in such new places, a teacher who loved the people and the children would find so much joy? With the wish that willing helpers may be found soon, and the desire that the Lord may bless our Mission Board, our many friends, and all the workers here, we are,

Yours,

A. STECKER,  
MR. AND MRS. F. SCHWALBE.

Helpers are: Neck, Eek; Soan, Quinhagak; David, Portage Bay.

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## SEMI-ANNUAL REPORT, QUIGILLINGOK MISSION STATION, ALASKA, JULY-DECEMBER, 1916.

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When our people came back from their fish camps this Fall, a number of families whose homes were farther down the coast remained in Quigillingok and made their homes here. Many of these are heathen, and they moved here in order to learn more concerning the Word of God and to receive baptism. With the exception of a very few, they have already asked to be baptized. Another very strong reason for their moving here is the desire to send their children to school. We are only sorry that they cannot have a regular school all Winter. These newcomers have built a number of houses, and increased the size of the village considerably since last year. We have now twenty-six native houses, with an approximate population of 200.

### *Shortage of Wood and Fuel.*

Wood being very scarce and of very poor quality, the houses are not very good either. But on the whole the people's efforts at improvement are very commendable. They go to a great deal of trouble, and endure hardships, in order to get together enough logs for a house. Only two houses here are of the old, underground style. The rest have upright walls, and glass windows on the sides, instead of the old-style, seal intestine windows in the roof of the house. Only a few, however, have floors.

Consequent on the shortage of wood comes the food question. Each year the wood is getting more scarce, and of late years no drift-wood has come down from up-river. The only way in which to solve this fuel question will be to get coal from Nelson Island, one hundred miles from here; but with the boats that the natives have this is impracticable. We are hoping that, somehow, we may get a small schooner for the natives' use, in which they could haul coal for fuel.

### *Services and School.*

So far we are having services and school in the unfinished part of the house. With the increase of population this room has been crowded on Sundays and full to overflowing on Thanksgiving and Christmas. We need a church to accommodate all these people. Lumber is being prepared for this purpose at Bethel. Whether or not we can expect the Government to do anything for us this coming year in the way of establishing a school, we do not know. But the opportunity for school work as well as spiritual work is very great indeed.



*Poverty.*

Our people have had very little opportunity for self-improvement outwardly, and consequently most of them are very poor. In order to improve their condition it is not well to give them whatever they need. We try to teach them how to live better lives, and urge them to work and hunt. Laziness is nothing to be ashamed of with many of them. We have, however, also many destitutes and widows and old people who are indeed worthy of help. We have helped many of these in different ways. But what they are most in need of is clothing, and that is scarce.

Our friends in the home congregations (in America) who read this may have second-hand clothing that they may be willing to send us for our destitute people. It certainly will be greatly appreciated, as we have many worthy recipients for such pieces of clothing. We shall see to it that those who are worthy shall have the preference over the unworthy beggars. There are still many who, although quite strong and healthy, insist on begging.

We have one old man here who is indeed worthy, as he has no friends or relatives besides his sick wife and a daughter eleven years of age. He comes for a small ration every week, but does not feel strong enough to come to church. In fact, he cannot understand the gospel of salvation as yet. I have at different times talked to him of the Christian's future life, seeing how much afraid he is of death. So far, however, the light has not dawned upon him. Once he came to beg before it was time. So he thought he might appease me, and said "petshagaviknamken," which may either mean: "I want to ask you for something," or "I want to pray to you." I took it to mean the former, and asked what he wanted. When he bowed his head in front of me and started to repeat a prayer, I realized what he was doing and stopped him. Then he told me that I was as a God to him, because all his good things came from me.

*A Rich Harvest of Fish.*

Poor as the people are they have been very richly blessed this year with food. Fish were very plentiful last Summer. And even though the natives did not try hard to get them, they put up more fish than last year. Their main food for the Winter is frozen tom-cod. These fish, which measure from six to ten inches in length, are caught in very great quantities here in the river that passes through the village. When the river freezes over, everybody is getting ready for the great harvest. Then men take long poles and shape them into handles for their huge dip nets. The women and children gather grass and weave it into sacks



or containers for the fish. As soon as the ice is safe to work on, they cut holes, through which they let down their nets. These nets are on the average six feet in diameter at the mouth and ten feet long. They are held down to the bottom of the river by the long poles, or handles.

When the fish are very plentiful, as they were this year, one might allow the net to remain down only ten minutes and it would be so full that we could hardly get it up. At one haul we once filled eight sacks holding about 100 pounds each. So one can imagine how plentiful they were. Dick, our helper, and I caught more than one hundred sacks full of these fish in three days. This makes very cheap and good dog-food for the whole Winter.

Besides the regular yearly catch of fish our people killed twenty belugas, or white whale, this Fall. Sixteen of these were caught at one time. The belugas have a habit of coming into the river at night when the tide is in, to feed on tom-cod. So our people watched for them several nights, and finally succeeded one night in keeping them in by means of nets. During the day when the tide went out they drove the belugas out to the mouth of the river on the mud flats, where the water was now only one foot deep. There they killed them all. Next day the oil and meat were divided. The missionary received one-half of a beluga for his share, having lent a net for the purpose of surrounding these fish. The average weight of one of these animals is 1,500 pounds.

On Thanksgiving Day, therefore, all had real cause for thanksgiving to God, who is the maker and preserver of all things. At the morning service we took up a collection which represented a splendid effort on the part of these people, amounting to \$8.24 cash (£1 14s. 4½d.), besides some caps, sealskins, and dry fish, which were given out to the poor after the service. At noon we had a love-feast, with crackers and coffee. As we have no love-feast cups yet, the people were told to bring their own cups along, which they did gladly. But the children had to go without coffee, as there were no cups for them. At the afternoon service Dick and Noah, our Helpers, spoke with conviction.

#### *Victory over Heathen Superstitions.*

Some time before Thanksgiving we had a remarkable victory over the heathen superstitions. According to their belief a corpse must not be carried across the river, as that would stop all fish from coming into the river. A child died on the other side of the river. So, in order to bury it in our cemetery we had to bring it across the river. At first the parents and relatives of the child did not want to listen



to this, but after considerable persuasion consented. Dick and I brought the corpse over in our boat, while the people stood looking on, many of them quite satisfied that it was all right. But some were awe-struck, believing that I was bringing inevitable doom on the whole village. At the funeral service we told the people how many of their beliefs were only deceptions, and that God, the Almighty, would prove Himself true and kind.

This incident has strengthened our converts in the faith, and has weakened the heathen belief in their old superstitions. There have also been other witnesses to the truth. Half a dozen school-boys, whose hair could not be cut from fear of death, were clipped clean, and they are much happier for it. Some of them at first protested a little. But they have an implicit trust in the missionary, and when he says it is all right they are quite willing to submit.

Of course it is not easy for these people to give up their beliefs all at once, as that has been a sacred religion with them from time immemorial. And when one gets acquainted with their forms, and realizes how complicated and complete they are, one can understand why the superstitions have such a hold on them.

Many of them still believe in the power of the shaman, or witch-doctor, who cures them by his incantations. But, thank God, the shaman's power is breaking up fast, and the people are realizing that there is nothing in it. We have a strong witness to the truth in a young man who was a well-known shaman before he was baptized. But he is a true servant of God now, and does not hesitate to proclaim the gospel of salvation over against the old customs, fearlessly denouncing all shamans as liars and deceivers, who do not want to quit their profession, because it pays too well.

Just lately the shamans discovered two persons in this village who were doomed to die before long. Such persons, however, can release themselves from this doom if they repeatedly get the shamans to sing their incantations over them. But this costs something each time. The poor heathen believe this, and will enrich the shaman out of fear of death. One of the two who are doomed to die in this village is a Christian, who has promised that she will not use the shaman, since she does not believe in them any more. The other is a heathen still, and very likely will comply with the shaman's wish.

Our Helper Noah is a true example of the Christian faith. He has given up every trace of the heathen customs, and testifies boldly to the truth. And this he does with no



little sacrifice. Many of his friends and relatives have turned against him, though they do not oppose him openly.

#### *Need of Native Helpers.*

Several of our out-stations should have their own Helpers, and we pray the Lord that consecrated men may be found in these places to proclaim the Word of God to their fellow-men. When they are found it will take a long time, and a great deal of patience, to teach them. But it is never labour lost. Very often the missionaries do not put the truth simply enough for the people to understand. But when they can hear the truth explained by their fellow-men, it is more easily understood, and it helps them to realize that Christianity is for them, and not only the white man's religion.

One of the out-stations, Tshalin, has its own Helper. In October he and Noah came every day for a week for instructions.

#### *School.*

From the middle of September to the middle of December the missionary held school again for the children of Quigillingok, of whom there are very many. This, however, was only in the forenoons, from 9 to 12. In this short time of school the children could not learn much, especially as we had only improvised school furnishings and no books. During the short time of school we enrolled 60. Many of them of course came very irregularly. But the average attendance was 31. The children are very willing to learn, and the parents are just as eager to send the children. We are in hopes that we may soon get a school for these people.

#### *Health Conditions.*

Thank God, we have had very little constitutional sickness here since Fall, and only one death. Minor ailments, however, are always plentiful; and no wonder, when one sees in what unsanitary conditions the people live, and that they are very much exposed to rain and cold.

One thing that helps to break down the health of these people is the tobacco-chewing habit. If they would chew the tobacco by itself it would not be so bad, but they have a habit of increasing the strength of the tobacco with ashes. Only lately have they discovered that the ashes from the missionary's stove have special virtues, and they often come to fill up their tin cans with ashes. I have not prevented them, for it gives me a chance to tell them of the evil of it, and if they did not get it from my stove they would get it somewhere else. The most of them now have no doubt any more as to the evil effects of tobacco, but they have



not the will-power to stop, and they need our help. A very few of the younger men have given it up. We hope there may be more and more.

#### *The Out-Stations.*

So far this Winter the out-stations have not been visited by the missionary. In fact, we have been having so much snow that travelling would have been next to impossible. After New Year, however, we hope to visit all the out-stations at least twice, as last year. Two visits a year is very little when the people cannot read the Word of God for themselves and have no Helpers. But the Spirit of God is at work wherever the Word has been preached, and the people everywhere are advancing in the Christian life. How can sceptics say that Christianity is dead? It is the power of God unto salvation. The proof we have before us here. In places where the bare seed only has been sown, it is growing in the hearts of many people without much fostering. It mysteriously and wonderfully transforms the hearts and lives of people.

Of course, we must remember that the seed was sown under difficulties and privations on the part of the missionaries in past years. They opened the way and overcame opposition; so that now we have the good-will of most of the people, even of those who are heathen.

#### *Candidates for Baptism.*

There are now again many candidates for baptism, both here in Quigillingok and at the out-stations. Some of them we hope to baptize this Winter, after instructing them. At the out-stations their instructions can never be very complete, as we do not get to see them often enough during the year. But those who sincerely seek after the truth learn and understand readily.

To the newer people our native words for God and also for the devil are rather confusing and hard to understand. "Agaiyun" is the name we use for the deity. This word was borrowed from the heathen worship by the Russians. Originally, and even now among the heathen, "agaiyun" is a means or an object by which they worship the numerous spirits. "Agaiyun" is not even a person, but only an inanimate object, and therefore does not in the least portray the deity. But since it has been so widely adopted we cannot very well change it. So also "tunerangaiyak" is used to signify the devil. In the original native conception "tunerangaiyak" is probably not "almighty," but at least the mightiest being they believed in. Through the co-operation of the "tunerangaiyak" the shamans can work both good



and evil. They can both cure and kill. One man even thought that Christ must have been in league with "tuner-angaiyak," because he did such mighty works.

We have to be continually on our guard that the people do not form wrong ideas in regard to our Christian doctrine, and repeatedly tell them of our God who is almighty and who is Himself Love.

Services are held twice every Sunday and once during the week. On the whole they are well attended. But, with a few, church attendance and Sabbath observance are of no great importance.

The Christmas season again left a deep impression on the minds of the people. Because "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." January 2nd, 1917.

FERDINAND DREBERT.



## NICARAGUA.

### A TRIP TO WASIKIN AND EBENEZER.

A Story of Missionary Travel along the Mosquito Coast of Nicaragua, Central America.

*By the Rev. G. Grossmann.*

**I**F you look at the map of our Mission Province Nicaragua you will find among the various stations along the Atlantic Coast the name Quamwatla. It is a little Indian place beautifully situated along a high edge of the Quamwatla Lagoon. A little further towards the North you will find Prinzapolka. This is quite a growing little port. Goods are brought to this place from Bluefields by gasoline schooners, and are again transported far into the interior, where quite a number of big mining concerns are actively engaged in taking ore out of the bosom of mother earth. Here in this little town you will find representatives of all nations living together, or rather struggling together, or against each other, for existence. We are glad to say that in the midst of this national medley we,



the Moravians, have a foothold and are able to invite people to join the only lasting nation, of which Jesus, the King of kings and Lord of lords, is the Supreme Head.

Prinzapolka lies on the right bank of the River Prinzapolka. This name has nothing to do with a "Polka," but originated from the Indian tribe "Prinzos," which lived along that river. It is quite a large and long river, with many tributaries. One of them is the Banbana, which goes to Tunki. Just below that place, where you see the capital "B" of "Banbana" on the map, there is a settlement called Wasikin. Again, on the Prinzapolka itself, just between Quinguina and Mistruk Bila, is another place, called-Ebenezer. These two places are of great importance for our Mission work among the Sumu Indians, who live scattered here and there along the river and the tributaries of the Upper Prinzapolka and Banbana. Formerly these Sumus, if they wanted to hear the Word of God, had to go down to Quamwatla, a journey to and fro of from ten to twelve days, and as the whole family usually made the journey it was indeed no joke. For to an Indian family belong not only father, mother, and children, but also dogs, fowls, and pigs; all crowded together into a canoe two feet wide and about twenty feet long. But they did it for the sake of hearing the blessed news of free salvation. And we can well imagine the feelings of the missionary in Quamwatla. How he must have rejoiced in his heart when he saw these crowded boats coming across the lagoon! But at the same time we can understand his sorrow when they had to depart from him again, knowing that they were going far away into their heathenish surroundings, without having a proper leader with them who would instruct them further in the truths of Christianity and help them in their temptations and struggles. And many a sigh and prayer must have ascended to the Master of the vineyard, that He would keep and protect them, and also that He might make someone willing to live among them. These prayers were heard. In 1908 Mr. S. Ramsay, a Jamaican by birth, was found willing to devote himself to the work of an evangelist among the Sumus in Ebenezer. And in 1912 Mr. Joe Jiminez, a native of Bluefields, determined to leave Quamwatla to share the burdens and the joys of the Sumus in Wasikin, in order to help them on in their Christian life. These two places were visited by me a short time ago. A gasoline schooner brought me safely to Prinzapolka, and here I was able to make a good connection for the upper river. A fine, speedy gasoline boat was just about to leave. I took passage, and at about 6 o'clock in the evening we found ourselves going swiftly against a very strong current.



There were twelve of us passengers, and we had seven seats at our disposal. Sometimes one might have compared us to sardines packed together; but then there is at least order in a sardine box. But in the night we represented just a perfect jumble of legs and arms and heads. I still wonder how in all the world we got ourselves straight and stretched out again. My closest neighbour was an Irishman, who bore all the signs of not being in a "dry state." But he had one excellent faculty after all. He was able to double himself up like a pocket knife, so he was actually only half a one. All the time the boat hurried on towards its destination, Tunki. The scenery on the lower river was at this season of the year very pretty, on account of the manifold blooming orchids and creepers. Higher up we came into the higher regions, with quite a different landscape. There we found rocks, cataracts, and high banks, on which gigantic trees were growing and palm trees in great variety. Bamboos overhung the river. But, in spite of all, I was glad when we reached Wasikin, on Saturday afternoon about 4 o'clock. I took the people by surprise, but as soon as they realised who I was, they broke forth into joy. In no time the whole village was around me, although I was a perfect stranger to them. Although this was my first trip to them, they welcomed me as if I were an old acquaintance. What a pleasure for a servant of the Lord to receive such hearty greetings! Forgotten are all the difficulties and troubles of the journey. Here are souls, living in an isolated place far away from civilisation, perfect strangers; and yet one feels that the redeeming love of Jesus makes them joyful to meet a servant of the Lord, and in a childlike manner they showed their gladness.

Soon I was conveyed to the dwelling-house of Mr. Joe Jiminez. It is a typical native home, 16 ft. by 24 ft., with a thatched roof and walls of beaten bamboo, but a firm floor of mahogany and cedar boards. Next to the house stands the church, 16 by 36 ft. Its door also is of mahogany, whilst the walls are of cedar, with a thatched roof. It is all the handiwork of the people themselves. They are very proud of their little meeting-house, and they have every reason to be so. One of the Helpers was very anxious to show me the meeting-house and to hear my opinion of it. When I told him they had done well, his face brightened up and he said to me: "This home is a proof that God lives and thinks of us. From the time I became a Christian I asked the Lord to let me see the day when my people would have their own place wherein to worship the Lord Jesus, and also someone who would lead them on the way of Christ. I have received both, and I will praise the Lord as long as I live."



The next day was Sunday. Early in the morning the tiny little bell in its high key broke the silence of awakening nature, telling the people it was the Day of the Lord. It seemed as if nature knew it too. Over the whole village rested a peaceful calm. One saw the curling blue smoke ascending from the roofs of the dwelling-houses. Men and children sat outside the door quietly taking their sun-bath, and waiting for their breakfast, which was being prepared by female inmates, for one could hear quite distinctly the worro-worro-worro, kap-kap-kap, of the wapul stick. Here and there I even heard a Sankey hymn sung by some of the children, and my heart rejoiced. Is there for any missionary a more beautiful picture in all the world than a village inhabited by nature's children upon whom the Sun of Righteousness has risen with healing in His wings? About 8 o'clock in the morning the bell was rung again to invite the people to the service. This little bell also has its history. Br. Wilson, the Pastor of the district, says: "It is the large hand-bell with which Miss Betsie Shepherd used to call the boarders at meal-time, when she kept the hotel in Bluefields." Now it is used to call the people to another sort of meal—the Gospel feast. The little church was soon full to its last place, and everybody listened to me with rapt attention. The singing of the children was unique. They opened their mouths as wide as they could, and with the whole force of their lungs, unrestrained, they shouted forth the hymn! But anyhow the air was quite correct, and the time properly kept. In the night service I showed them some lantern slides of "the Passion of Jesus." It was touching to observe the deep impression which these pictures made, which they saw in that form for the first time. One woman afterwards said to me: "They were but pictures, as you told us; but to me it was as if I had been with Jesus face to face!" The next day, Monday, was the great day for the children. First they had to show me what they had learnt, and indeed I was favourably surprised to find quite a number able to read and write. A riddle which I had learnt from Bishop Hamilton: "A family had five boys, and each boy had a sister; how many children were there in the family?"—puzzled their little Sumu brains, but one was able to cry: "Eureka!" I gave him three biscuits, which he devoured at once. Afterwards we had games and the winners got a biscuit, which was quite a change from their daily bill of fare. Monday afternoon I had to leave the place. All the inhabitants gathered on the bank at the landing, and as soon as the boat started off they commenced to sing: "God be with you," &c. I was thankful for the time which I was able to spend here.



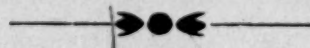
Again I had seen a place where the grace of God has not worked in vain.

After days of joy came days of trouble. It took me three nights and two and a half days, just lying under an awning in a small canoe, to go from Wasikin to Ebenezer. It is really good that I have learnt a little anatomy, so that I was at the time always able to know which bone was aching.

*Ebenezer.*

Ebenezer presents quite a different picture. A larger space has been cleared of bush, so as to have pasture-ground for the cattle. The meeting-house is built of boards, and the dwelling-house of Br. Ramsay is also a board house. The people are also Sumus, and here, too, a very hearty welcome was extended to me. Also of this place one can say, "The Lord is with His people; His word rules among young and old." A peculiarity here was that certain songs in the service were accompanied by a gramophone. It seemed quite funny to me, how these fresh human voices tried to drown the voice of the record; but again and again it got the upper hand, sometimes behind, sometimes ahead of, the people in tune and words. I have often regretted that I am not musical, but on that day I was really glad and thankful for it; for I was the most prominent person in the meeting, and, thanks only to my unmusical talent, I was able to keep myself within the four walls! Here also the pictures of the Passion of Jesus were shown, and the good impression which the words and pictures made will be abiding. As I have already said, we thank the Lord that we have these two places, and also these two brethren, who each of them in his way tries to do his best for the building up of the Lord's kingdom. Their position is at times very difficult. Foes from within and from without are attacking them; so let us pray for them, that the Lord may give them day by day His power and strength, and that they may feel that beneath and around are His everlasting arms.

—From the *Little Missionary*.



## LATEST NEWS.

By Bishop J. T. Hamilton.



TWO encouraging items of advance in *Nicaragua* may be noted, in spite of the fact that this Mission is sadly undermanned at present. On January 8th a native evangelist, Theophilus by name, left Yulu with his wife, to found a new out-

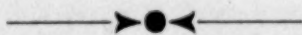


post among the Sumus at a place called Tubrustuhni. He is a man of 35, a quiet, earnest Christian, a native of Yulu, and educated in the mission-school at that station. His father, Jothan, before him was a "Helper." Theophilus has often accompanied the Yulu missionary, Mr. Fisher, on missionary tours to the Sumus, and volunteered for the present post. He was sure of a warm welcome, for, though they are heathen, the people of the place had already built a house for him and a chapel. When one knows how the Miskitos cleave to their family and circle of relatives, one cannot but rejoice that Theophilus and his wife volunteered to go to strangers of a tribe between which and their own hostility existed in former days. It is hoped that thus the evangelization of the Sumus on the Upper Wawa and on the Waspuk Rivers may be commenced. He is a skilled carpenter, and this will also be to the advantage of the heathen. His support has been guaranteed by the young people of the Emmaus congregation in Pennsylvania.

The other advance is into the Kruta district of *Honduras*, north of the lower reaches of the Wangks River. Here live from 2,500 to 3,000 Miskito-speaking Indians in villages scattered throughout an extensive region. Our missionaries stationed at Cabo Gracias have visited them for a number of years, and several have come to the mission-station at the Cape, have received instruction, and have been baptized, and that in spite of the fact that it involved a journey of two days from their homes to the Mission. They longed for a teacher, and promised to build a house and lay out a garden and banana grove for him. A Jamaican, Lockwood by name, living at Karata, one of the "Helpers" of our congregation at that Indian village, and the Superintendent of the Sunday-school there, has been found willing to go to Kruta with his wife and found the needed outpost there. His salary for the first year has been contributed by a family of our First Church in New York, and a friend in Bethlehem, Pa., has furnished the money for his journey and that of his wife to their new home, as well as for school-books, &c. Personally, I rejoice at this strategic move. The people of the Kruta district gave evidence that they long for the Gospel, whilst I was at the Cape; and, moreover, there is danger lest, if we do not respond to their cravings after better things, the Roman Catholics will step in and build on the foundations we have already laid. Furthermore, Mr. Taylor and his wife have so much to occupy them at the "Old Cape" and at the "Port," to say nothing of Bemona and other outposts, that it is wholly unfair for us to expect them to personally feel an obligation to evangelize Kruta, willing as Mr. Taylor has



been to undertake the long and arduous journey at stated times. Doubtless he will have the supervision of the work of the new lay reader or evangelist, Lockwood.



## AUSTRALIA (North Queensland).

### REPORT OF WEIPA MISSION STATION FOR THE YEAR ENDING DEC. 31st, 1916.

#### I. Characteristics.

**Y**ET another year has marked the steady decrease of our people. The births have numbered 3, the deaths 5. Apart from this there has been little, if any, change to note in the community around us.

The younger people for the most part, having grown up on the station, naturally regard it as "home," and settle here as much as circumstance will permit. But, as the resources of the small area designated "the station" are limited, they have perforce to go further afield, seeking their living part of the time. The older people still retain much of their nomadic spirit, and constantly move around, sometimes favouring the station with their presence for awhile in their peregrinations.

The continued high (war) prices of most commodities constrict our operations in industry, our State grant-in-aid not having been increased to meet the increased cost of supplies. This same, however, has been somewhat combated by the people making more serious attempts to help themselves. In the first place all the householders on the station, with one solitary exception, made attempts at making gardens for themselves. A few of them did very creditably indeed, growing sweet-potatoes, cassava, pumpkins, melons, maize and millet.

Then, a more serious and continued individual effort was made at collecting sandalwood, mainly the stumps and roots and branches where the trunks of trees had been taken in previous years. These pieces of wood they bring in and sell to the station, on whose behalf it is afterwards sold by our Agents in Thursday Island, the proceeds going into the Station account at the Bank. The people who



collect it bit by bit get paid for it as they bring it in, and with their money they buy food, clothing, or such other things as they fancy and can afford. In this manner some of them have almost supported themselves.

Another, and a new, adventure was that of a few of them forming themselves into a Company, and engaging, on their own initiative and responsibility, in the *bêche-de-mer* industry. As this work is of a more stationary character than the sandalwood gathering, it was necessary for the station to give them a start, in the form of a quantity of stores on credit. Consequently, and also perhaps because of its being quite a new venture, it was not altogether a satisfactory undertaking. As with the sandalwood, the cured fish was brought in periodically and sold to the station, and afterwards sold for the station in Thursday Island.

These things shew a decided advance in the people's character, the beginnings of a spirit of independence and acquisitiveness.

## II. Spiritual.

Unfortunately, what has just been said under the previous section, when viewed from a purely material standpoint, is praiseworthy, when viewed from a spiritual standpoint has in it much that is regrettable. Having tasted of the ability to earn money, it has become an obsession to some of them. This does not mean that they toil and slave to that end, but that to them nothing else matters. To get and hold a little money in the hand, if only for five minutes, and then spend it on the appetites of the body, seems to have destroyed what little desire for spiritual things they formerly possessed.

In contrast to this it is a pleasure to record the action of a few of the girl-boarders. Several of them obtained small sums of money as prizes for work sent to the National Exhibition, and one evening three of them brought a portion of this money to me and asked that it might be sent for use in buying comforts for the soldiers. They see the illustrated papers, and occasionally read and hear a little of what these men are suffering. and so, quite out of their own hearts, they desired to help them.

This is a hopeful sign, inasmuch as compassion for the suffering stranger means much more from the Aboriginal than from a member of a race which has through many generations become imbued with Christian principles. There has been occasionally a gleam of brightness like the foregoing; but, speaking generally, the things of the Spirit are, apparently, to the people shadowy and of little value, and not worth striving after or denying themselves for.



On special occasions, such as Christmas and the Anniversary, there have been big attendances at the services, but at ordinary times the attendance is mainly that of the workers, the sick and infirm, and the children, all of whom have temporal gain in view.

### III. Educational.

For yet another year we have been without a teacher, and the work of the school has had to be sandwiched in between other duties as best may be by Mrs. Brown and myself. This latter fact makes it somewhat difficult to say much about the pupils' accomplishments in this report.

The ordinary routine of the class has been carried on, and progress in the various subjects taught has been made. Through the kindness of the Chief Protector we were supplied with a length of linoleum, which makes an excellent substitute for a black-board, and has added to the efficiency of our equipment. As usual of late years, specimens of the work of several children were sent to the National Exhibition in Brisbane. Some of these were awarded prizes for exercise books, copy books, sewing, crocheting, and knitting. In addition, most of the older girls have done a good deal of sewing and knitting for the Red Cross Society.

Besides ordinary school work, drill for the boys of the Boys' Brigade, and a weekly Sewing Class and Religious-instruction Class for the women have been maintained.

### IV. Health.

There has been the usual daily routine of minor ailments, *e.g.*, eye troubles, colds, and digestive derangements, with now and then one in whom a cold has developed into a severe form of influenza, but we have been spared any form of epidemic.

As in the previous year, white men from neighbouring cattle-stations came, when sick, to us for treatment. One we were able to nurse back into health, whilst another died on the second day after coming to us. On the whole the health of the staff has been fairly good, though we are beginning to feel the effects of a long residence in the Tropics.

### V. Industrial.

Repairing the wear and tear and decay of buildings, fences, and roads absorbs a good deal of labour fairly constantly, as does also the agricultural work. Besides this, about two miles of new fence was erected around paddocks. Half a mile of this was necessary to keep animals out of a



creek in which alligators took first a mare and then a foal. The remainder was to replace an old and outworn fence.

Wells for water, which we have tried somewhat extensively, not proving a success, we decided to make use of the creek, and so carried out a project which we have had in contemplation for some years. In order to conserve the fresh water in the creek, and to keep the salt water from coming in at high-tide and spoiling it, we built a concrete dam about 30ft. long and 4ft. high across the creek. Then we removed the pump from the lagoon, which has hitherto been our source of supply, and fixed it on the creek, that being much nearer and so a great saving of labour in the hauling of water to the premises. What we need now is about half a mile of piping and a small oil engine for the pump, to put an end altogether to the labour of hauling.

The bridge across the gully on the landing road having become unsafe from age, it was replaced by a new and larger one.

The various individual efforts of the people on their own behalf have been already dealt with under Section I. It contributed somewhat largely to the industrial life of the station.

## VI. General.

A change in the staff was made by the resignation of Mr. Owen, and his departure in April after six months' service as assistant with us. At my request the positions of assistant and teacher were left vacant for the time being.

We received no official visitation during the year, much to our disappointment.

This being the year for the bi-ennial gift of blankets from the Government, we received a sufficient supply to give the adults and bigger children each one.

The £200 received as grant from the Government, added to various contributions from the Church, and the proceeds of our own local endeavours, enabled us to "carry on" through the year, though in a more circumscribed measure than formerly, when money had a greater purchasing power.

Thus, although the alloy of sorrow has been somewhat largely mixed with the gold of rejoicing, we can rejoice, as we take this survey of the year, in the knowledge that God has been with us and has blessed us.

EDWIN BROWN

Weipa,

N. Queensland.

January 26th, 1917.



## WEST HIMALAYA.

### REPORT OF THE LEH MISSION HOSPITAL FOR THE YEAR ENDING SEPTEMBER 30th, 1916.

**I**N reviewing our last Hospital year we feel, above all else, that we can say:—"Hitherto hath the Lord helped us." It has been a year full of hard work—as there has again been a great deal of epidemic disease—of much anxiety for various reasons, but also of steady progress, as the figures will show. To write an annual report of any kind of Christian work must nearly always be difficult, as just those things which count most for the Christian worker are those which are least capable of statistical proof. We should like to be able to say that, through our last year's work, so and so many of our patients have learnt to love our Lord Jesus Christ. This we cannot do; and very often we wonder why we cannot see spiritual results, and we would pray with Myer:—

"Therefore, O Lord, I will not fail nor falter;  
Nay, but I ask it, nay, but I desire,  
Lay on my lips the embers of Thine altar,  
Seal with the sting and furnish with the fire."

For this not we alone are praying but many in the homelands also. May we again ask these friends to beseech God very earnestly to let our message, whether spoken or acted, reach home into the hearts of these people. We cannot feel that it is right not to expect very definite results, after all the years of faithful labour of our predecessors.

#### *Spiritual.*

The daily services have been conducted regularly, before seeing our out-patients. On the whole, they are listened to with a good deal of attention. One's only question is: "How much do the patients understand that our Lord Jesus Christ, God's Own Son, really has lived and died for them, and is not merely another of the many *gurus* (divine teachers) who are worshipped in India?" So often we hear it said: "Oh, yes, we also pray to your Jesus Christ, and believe that He can help us." Before each operation we offer up a prayer on behalf of the patients, and I believe they would not be at all pleased if we omitted it; but in spite of this we know that they only look to Jesus as one of the many, and we want them to realise that He is "the Fairest among ten thousand." We believe that this is going to come.



### Staff.

We have to record the loss of Mrs. Burroughs, owing to her removal to Poo, and we would express our thanks to her for all she has done in our Hospital. At the same time we must not forget to record our gratitude also to Mr. Burroughs for stepping into the breach whenever it was necessary, providing an able *locum tenens*. Zodpel and Denyed are still both with us, and are working well on the whole; but, however good a native helper is, he must have thorough supervision. It is our earnest desire to run our Hospital in such a manner that we shall do credit to our Master and our Church. For this a European nurse is essential. To do our work efficiently, it is absolutely necessary to have a lady helper who is able to bear responsibility with the doctor, and can altogether take over the domestic side of Hospital work. Dr. Kathleen Hieber's professional work among purdah ladies is steadily increasing, and is most necessary work; for not only does it bring healing to poor Indian women who otherwise might have much suffering, but the friendship of a Mem-Sahib adds a little bit of joy to these rather lonely, limited lives. While Mrs. Burroughs was with us we were able to teach her to give anæsthetics; so, as her departure deprived us of our anæsthetist, we have sent our dresser, Zodpel, to the C.M.S. Hospital in Srinagar to learn how to give them, and think he will prove an efficient successor. I may point out that in the Srinagar Hospital, where they do about six major operations daily, all anæsthetics are given by a Kashmiri, who, Dr. Neve states, is quite successful. So to have a dresser who can do this work will be a great gain.

### Buildings.

Here we can record a good deal of progress. We have now an Out-patient Room which is really more worthy of the name than the former one. Instead of a filthy mud floor, with carpets which make a point of picking up all the dust they can and distributing it again at every step, especially if a wound one wants to keep aseptic is at hand, we have a nice polished wooden floor. Instead of having to lift a heavy jug in order to get cold water, or using a dipper to ladle out hot water, we can now obtain both by merely turning a tap. We cannot compare the room of which we are so proud with an English one, but we do feel it is clean and workmanlike, and we need not be ashamed to show it to visitors. The Operating Room, too, has been greatly improved. We have now a splendid skylight, and can do our eye operations there with ease; the walls have been nicely whitewashed, and the woodwork has a coat of white paint. The floor still is very bad, as it is a mud floor. At present



we find it difficult to decide upon a suitable flooring—water-proof and clean. Cement would be very expensive to bring up from Srinagar, and wood would not do, as the floor of an operating theatre needs constant swilling down. The Lamas have the secret of making a very fine cement flooring; but, first of all, it is not easy to get the secret, and secondly it would be very expensive. We shall have to tackle this problem soon. During the next year we cannot undertake many building improvements, as we now have what is most needful, and on the Rs. 60 given by the Government of India for this purpose one cannot do very much. However, we are hoping to tackle the wards, for which money has been so kindly subscribed by American and other friends.

#### *Finance.*

Our financial position is very cheering, although at one time we were quite anxious, as, for about fourteen days, we had a balance on the wrong side. A word to our Secretary in London, however, soon reversed this; for he told our friends about it, and they responded so nobly that we finished the year with a good balance on the right side. Again we record our gratitude to our Master, and also to His children, who have so splendidly placed their money and prayers at his disposal. The cheeriest part of this was that our need brought us new personal friends. One lady, not of our Church, wrote to tell us that she was going to be an active co-worker, and is now our friend. A missionary lady of the Church of England in India not only wrote to us, but sent us a splendid subscription. So again it is proved, "Man's extremity is God's opportunity." Besides this, we are able to record the fact that a lady who visited Ladakh, and whom we nursed through an illness in our own house, gave us the splendid sum of Rs. 250 to buy medical literature for our work here—a very necessary item, as we have to turn to books instead of colleagues when we need advice. Another lady visitor whom we were able to help has given another Rs. 90 to be used in connection with our work. We hope that friends will not now think that we need no more money. This is far from the truth, for prices of drugs are still rising to enormous figures, and are likely to do so until after the war.

#### *Medical.*

Here the statistics will show that we have had another advance, and under certain headings this is considerable. We have only had a slight decrease in surgical work. This is, however, more apparent than real, for the reason that last year we were able to undertake a definitely surgical tour, which more than accounted for the deficiency, while this year no tours could be undertaken. If we deduct these



numbers from last year's figures, there will be a fairly good increase for our Leh work, even under the surgical headings. We feel that the people's confidence is growing in our work, which is always the first thing that every new doctor has to try to obtain when he comes here. We believe that the fact that the previous medical men either died or were invalided home so soon, is the reason why our medical work has not grown more than it has. Ladakhis are very slow to trust new men. The most encouraging feature is the increase of ten in the in-patient department. These have come from all quarters of Ladakh, Nubra, Baltistan, and Thibet proper, many of them from great distances. They also include Indian sepoy from the regiment stationed at the Fort here. Cataract extraction was again our chief major operation. I think I can say that the results were very encouraging, and we are glad to know that, owing to our Hospital here, there are at any rate sixty-four sick Ladakhis who have this year been definitely helped, and of whom quite a number have been cured of blindness. We have to record some deaths; but again have to point out that, in some cases, people were admitted to Hospital chiefly in order to let them die more or less comfortably, knowing that they were cared for, rather than leave them friendless and deserted. In these cases one feels it more Christlike to take them and just do what one can for them than to consider statistical results. In view of the generally accepted belief that cancer is very rare in mountainous districts, it is interesting to note that in the three years we have been in Ladakh we have had three definite cases of this disease, it being in every case gastric, and no doubt due to the kind of food in which Ladakhis indulge.

#### STATISTICS FOR YEAR ENDING SEPT. 30th, 1916.

##### *Out-patients.*

Total Attendances.. .. .	7,126
Total Number of New Patients .. .. .	1,875
Total Number of Medical New Patients.. .. .	1,018
Total Number of Surgical New Patients .. .. .	857
Visits paid to Patients' Houses by one of the Doctors .. .. .	791
Visits paid to Patients' Houses by the Dresser or Nurse.. .. .	220
Operations :—	
Minor .. .. .	119
Major—Cataracts .. .. .	32
Others .. .. .	4
Anæsthetics given :—	
General .. .. .	8
Local .. .. .	35
Midwifery Cases .. .. .	6



*In-patients.*

Total Number	..	..	..	..	..	76
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*Analysis of Results.*

Cured or greatly improved	..	..	..	59
Slightly improved..	..	..	5	
Not improved	..	..	4	
Left against Advice	..	..	3	
Died	..	..	5	

A. G. HIEBER, M.B.

Leh, November 7th, 1916.

**THE LEPER HOME AT JERUSALEM.****LATEST TIDINGS.**

By Bishop B. La Trobe.

“**J**ESUS HELP” has now again thirty-eight patients. Two or three days before Christmas all the lepers left the Government shelter at Siloam, and came in a body to our Asylum. They were camped just outside the gate, and declared that they would not go away if they had to wait before our doors for a month.

But how could “Jesus Help” admit so many at a time when the stores are running out and cannot be replenished? Food, clothing, bedding, fuel, and oil for lighting, all are so scarce and dear that one hardly knows how to provide for the needs of the inmates who have constantly and gratefully clung to the Home where they are so faithfully and devotedly cared for. Yet among the petitioners at the gate there were several who now again realise the value of the love and care which they had enjoyed in our Asylum, ere they heedlessly left it for the bare walls of Siloam. One, a blind man, had been an inmate of our Home for twenty-two years. Another, who now returns to us, is Hule, who was twelve years in “Jesus Help,” ere she deserted it for the vagabondage of Siloam. You will doubtless recall her energetic character and helpful spirit during those better days. God grant that she may return to her Saviour, as well as to her old home.

Well, “Jesus Help” is a prudent work of faith and hope; so Pastor Jeremias, the Chairman of the Local Committee, and Sister Elisabeth went together to the Mayor of Jerusalem, and petitioned for stated help towards the



increased burdens to be assumed. What was most urgently needed at the present was wheat and lentils. These he could not give, but he promised a daily supply of bread and some material for clothing.

So the eleven fresh inmates have been admitted, and have to be daily fed and cared for in addition to the twenty-seven patients already there. The tale of loaves (probably flat cakes of bread) comes in daily, and some material was sent, but did not prove suitable. And just in those days before Christmas there came another good gift from the Great Giver, a plentiful rain, day and night, with unusually heavy thunder and lightning, so that the garden and the fields can bring forth their contribution in due time. Surely this venture of faith lays our Asylum anew on the hearts of all its friends and supporters!

In thanking for some books for Christmas from Europe, Sister Elisabeth writes that she and the other nurses read one of them by the light of the last petroleum which they had saved up for the winter. In summer they burnt sesame oil, as cheaper than olive oil.

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## DEMERARA.

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### REPORT OF THE MISSION FOR THE YEAR ENDING DECEMBER 31st, 1916.

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#### General Review.

**I**N spite of the many untoward circumstances incident to a protracted and sanguinary war, it is our privilege and joy to be able to chronicle the fact that the Mission work of this Province has, under Divine blessing, been conducted, not only without interruption, but also with an encouraging measure of success.

Undaunted by the difficulties which presented themselves at the outbreak of the War, our people resolved to surmount them—a spirit of self-reliance which, although it involves not a little self-denial and endurance, is sure to be productive of a higher type of Church membership in the long run.

The pain which it naturally gave us to “comb out the slackers” last year, has resulted in the greater pleasure we have enjoyed in re-instating many of them in the course of the year under review. The discipline proved salutary, and not only



has our roll been increased, but our finances have been appreciably reinforced. We closed the financial year with a small balance on the right side.

The exodus of so many of our young members and adherents to the United States, Venezuela, and elsewhere has caused many gaps in our ranks, and we cannot disguise the fact that the condition of the Colony's economic affairs is largely responsible for this, the price paid for unskilled labour being quite inadequate to the increased cost of living caused by the war. The benefit of war bonuses reaches only a few who may have the good fortune to be employed by fairminded employers of labour. There are, of course, other causes for this Immigration besides the quest for remunerative work: some have gone to serve their King and country, others to join their relatives, others still to study for a profession. We really miss them, and find it no easy matter to fill their places. This results very often in a disorganization of our plans and a consequent set-back to our work; but these are some of the "all things" that must gradually "work together" for the consolidation of our work in this Province. As a corporal unit the Province, though organically sound and healthy, is not without its local ailments, which under wise management and sympathetic co-operation between leaders and led will effectively be cured.

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### Queenstown.

Pleasant on the whole is the review of the activities and experiences at this station.

Too much cannot be said again of the Women's Mite Missionary Society and the Penny-a-Week Missionary Committee, whose eminently successful endeavours stimulated a sub-committee of the male church officers to put forth on two occasions special efforts to meet certain financial emergencies of the church. As regards the Missionary Association, our achievement reached high water mark this year, exceeding last year's record of £55 by nearly £3.

The "joy of harvest" was social, and practical as well as spiritual. The blend was agreeable to both old and young. An Afternoon Tea, which served as a prelude to it, was enjoyed with no little zest by nearly a thousand persons of all ages. The Children's Flower Service on Harvest Thanksgiving Day afforded much enjoyment, as well as teaching many a salutary lesson to those who formed their large and appreciative audience.

The attendances at the Sunday services and at the Holy Communion were slightly above the average; but the absence of a large proportion of the male element at the mid-week services is conspicuous. To get our brethren to participate more heartily in the prayer meetings is one of the problems to which we have addressed our best energies. For about eight consecutive Thursdays a few of them attended, with much evident profit, a theological class conducted by the pastor.



The special Bible study which is conducted during the whole season of Lent cannot fail to deepen the spiritual life of the many worshippers at these early morning meetings. The growing numbers at the Passion Week services and on Easter Sunday speak eloquently of the results of the preceding five weeks of Bible preparation.

Much good accrued from a special observance of the "Thirteenth of August" memorial day. It was a great day of reconciliation and restoration — a day of great joy and spiritual refreshing.

On Whit Sunday fifteen persons were added to the communicant roll by Confirmation and Reception. On other occasions nine others were received into full membership, making the total twenty-four for the year. The number of couples married and baptisms performed were nearly equal, the exact numbers being 47 and 57 respectively.

Both Day and Sunday Schools have kept up in numbers and efficiency.

The spiritual tone of the congregation, though not demonstrative, is yet earnest, and of a refining tendency. With some there is a decidedly deeper spirituality, earned either through affliction in one way or another, or by a resolute effort to counteract the tendency to flippancy created by the many fascinations so obtrusively and bewitchingly alluring in these days. The church is greatly indebted to these boulder-like characters for their witness and influence; and it is our earnest prayer that their number may steadily increase.

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### Graham's Hall.

As compared with last year, the work at this station continues without any perceptible change worthy of special remark. The statistics as well as the finances are practically the same as last year—the latter showing a slight improvement.

Economically, the condition of the members promises to be somewhat ameliorated in the coming year, thanks to the concession of agricultural facilities on the Curtis and Campbell's estate at Turkeyen. But for the devastating floods, fine harvests would have been reaped towards the close of the year, which would greatly have increased the contributing capacity of our members and friends.

The introduction of Agricultural and Co operative Loan Banks all over the Colony has given a stimulus to agricultural and industrial enterprises among the smaller farmers. When they have become well established, a boon will have come to cane and rice growers, who formerly were forced to borrow money at exorbitant rates of interest from money-lenders, in order to start or develop any enterprise. Agricultural work on the estates is still being inadequately remunerated, and our people are seeking some way of becoming independent of this means of eking out a precarious existence.



For the augmenting of the Missionary Association funds a committee of sisters was organised in the early part of the year, whose valuable contribution to this branch of the church's income has already quite justified the wisdom of the new departure.

The Day-school is still marking time in the matter of attendance and efficiency: its good discipline merits more than a passing reference.

As regards the spiritual growth and development of the congregation, while no correct appraisalment can be made by man, there are yet evident signs of a steady and resolute resistance offered to the encroachments of the Evil One, and an earnest endeavour on the part of not a few to grow in moral beauty and spiritual excellence.

#### Tabernacle.

From Tabernacle Br. Grant reports that, in spite of war conditions, there have been increased receipts and reduced expenditure, for which much is due to the valuable assistance rendered by the Church Committee. Non-contributors to the regular Church subscriptions have been subjected to the regulations dealing with that class of members; and the hope is cherished that the discipline will result in sterling good to themselves and to the congregation.

In numbers, the congregation is practically stationary, the many removals and deaths almost neutralising the numerical effect of the increase by accessions.

Of the spiritual life of the congregation he writes:—"On the whole, this phase of the Church's life is not yet as satisfactory as it might be, considering the amount of time, thought, and energy expended to this end. The general tone of life prevailing around, and the questionable pleasures and practices permitted to members of so-called "high-class" churches, seem to act as a powerful deterrent to the spiritual life and progress of many. It is a positive hindrance to others. It is difficult for them to realise the imperativeness, need, or possibility of living up to a higher standard of Christianity. The growing social and moral evils constitute an alarming menace and a serious challenge. On the other hand, I am inclined to the belief that many have taken a higher step spiritually during the year, and are now eager for the redemption of others and the creation of a better state of affairs. In this respect I cannot speak too highly of the ever-ready help given me, and the good work done, by the little Prayer Circle and Cottage Meeting Band."

The Sunday services, for the most part, were well attended. The Sunday-school as well as the Day-school have maintained their standard. There were signs of improvement in the Mid-week and Societies' meetings, and the scope of their usefulness was extended to others outside our own communion. The Missionary Lovefeasts and the Harvest Thanksgiving Festival were as successful as in former years—the former especially seem to have taken on added energy.

JOHN DINGWALL, *Superintendent.*



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**EDITORIAL NOTES.**

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**N**OT many days after these Notes are read by our members and friends—viz., as soon as possible after the middle of June—our Missionary Ship, the *Harmony*, will leave England for Newfoundland. Instead of going direct to Makkovik, which is the southernmost station on our part of the Coast of Labrador, the vessel will this time call first at St. John's, Newfoundland—hence the earlier start from London—but, if at all possible, she will nevertheless visit Labrador three times as usual.

In these days of increased danger at sea, we would again commend our vessel and her captain, officers, and crew very specially to the prayerful remembrance of our readers.

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We publish in this issue of our magazine extracts from two of the early letters received from Labrador this spring. As will be seen, they are dated January 4th and 11th, 1917, respectively, and come from Makkovik and Hopedale in the South. From Nain, which is the headquarters of the Mission, a letter has also been received, from Bishop Martin, who is the Superintendent. Remarkable catches of seals have been made by some of the people at this station. One man, for example, had caught no less than 500 of these animals in nets up to the time of writing (January 4th, 1917), and at one of the sealing-places 469 seals were taken by other members of this congregation. Bishop Martin adds that he has not known anything like it in the 29 years he has spent on the Coast.

The missionary in charge at Okak, the next station northwards from Nain, writes on December 5th, 1916, that no less than 35 deaths had occurred at that place since October 9th. Of these, 23 were adults and 12 were children. These deaths were doubtless due in great measure to the epidemic of measles which raged there during the summer and autumn of last year. The seal-fishery was good at this station also.

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Good news has recently reached us from our Leper Home at Jerusalem. Bishop La Trobe writes as follows on May 1st:—“The Delord remedy has wrought a cure similar to that over which our Bethesda (Surinam) Asylum has been rejoicing. The man, who has been using it for some time, is declared free from the *Lepra bacillus* and dismissed as cured, though probably under observation. Our Sisters, who have so long waited in vain for anything in the nature of a cure, are deeply thankful, and we accept this as a Jubilee gift from the Good Physician. . . . As you know, this year marks the Jubilee of our Asylum, which



reckons May 30th, 1867, its opening day. . . . The Bayer family are returning (to Europe), and the farm has to be given up, though the Sisters continue what is indispensable for the supply of the Home."

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Since the Notes in our last issue were written, some light has been shed on the fate of our missionaries and mission-stations in the Unyamwezi Province of German East Africa.

After Tabora had been occupied by the Belgians, the missionaries were all removed from their stations, and the majority of them, together with their wives and their children, and in the company of other German families, were sent to Europe by way of the Congo. One party, among whom were our missionaries Seibt, Brauer, and Blohm, and their families, were sent to France for internment. Another party, of which our missionaries J. Terp and family and P. Terp were members, were first brought to England, and were interned for a short time in London and the Isle of Man, but were eventually transferred to Switzerland, *via* France.

Two of our missionaries, the Brn. Spellig and Gaarde, were allowed to remain at Tabora for the purpose of visiting our stations from time to time and looking after them outwardly, but no missionary work of any kind was to be undertaken by them. How long this arrangement was to last we have been unable to ascertain.

Finally, the remaining members of the staff, the Brn. Büttner and Oberlein, of Kitunda, with their families, were expected to leave the country and travel down the Congo to the Atlantic Coast of West Africa some time after the Terps left.

Thus, this section of our once so flourishing Mission work in East Central Africa has also been practically closed, and who shall say whether the work here will ever be taken up again, at any rate by us as a Church.

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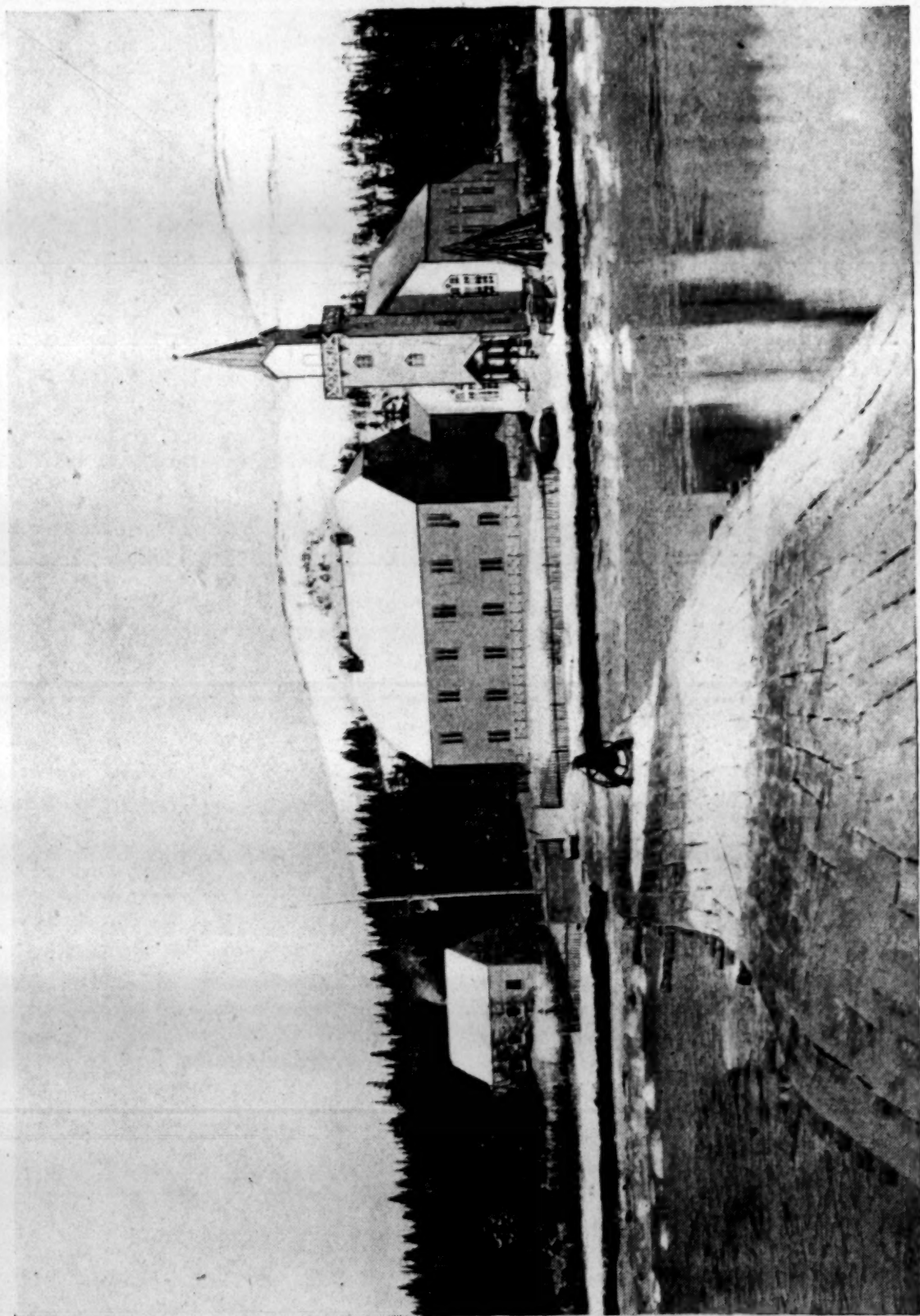
The Annual Reports of the Eastern Province of our West Indian Mission are at the time of writing these Notes not yet to hand. This is much to be regretted, for the June issue of our Magazine is always more particularly a West Indian number, as the December issue is a Labrador one. What has become of these valuable documents there is no knowing. Possibly—shall we say probably?—they are resting at this moment somewhere at the bottom of the Atlantic Ocean, as the result of an attack by an enemy submarine. It is well known to readers of the daily papers that some weeks ago a good deal of West Indian mail matter was sunk in this way. The Jamaica Report escaped the fate of the others, as it came by an earlier boat. We have embodied it in the pages of the present number.

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MAKKOVIK MISSION STATION, LABRADOR, WITH NEW SCHOOLHOUSE (on left). (See p. 87.)



Annual Report  
OF  
THE MISSIONS  
OF  
THE MORAVIAN CHURCH  
FOR  
THE YEAR 1916.

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PUBLISHED IN 1917.



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